

THE SALT LAKE HERALD

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THE CRISIS IN UTAH.

IN SUCH A POLITICAL crisis as confronts the people of Utah this year, there should be no uncertainty as to the position of any individual or any newspaper. While national party lines usually offer a certain footing, this year they are rightly obliterated by the gravity of local questions which must be settled.

The Republicans of Utah have established the all-important issue as to whether they have any right to ask the people to return them to power in the state. They have, by their own acts, brought Smootism to the front as the single issue of the campaign. In Smootism is involved every trouble, every humiliation, every loss of prestige for the state, which has resulted from Senator Smoot's personal ambition.

The Herald's position on this issue has been very clear since Apostle Smoot's first declaration of his intention to become a candidate for the United States senate.

On May 16, 1902, immediately after Mr. Smoot's famous fish dinner when he announced his programme to the Women's Republican club of Provo, The Herald said, editorially:

Apostle Reed Smoot has overcome his natural shyness long enough to say publicly that he would like to be the next United States senator from Utah. Incidentally, he has embarrassed his friend, Senator Kearns, by springing the announcement when the senator was present and creating the impression that Kearns had gone into combination with the apostolic aspirant.

In an interview with The Herald, the senator expressly denies any complicity in Smoot's game and he is entitled to belief. No one of any political gumption could be suspected of aiding and abetting Smoot deliberately, and the senator's career justifies his claim that he was the victim of misplaced confidence.

Now as to Apostle Smoot and the senatorship:

Only a few years ago, the Democracy of Utah was nearly disrupted and the Mormon church was involved in a bitter discussion among its own people by the candidacy of Moses Thatcher, an apostle, who wished to be senator. The church trouble was largely a matter of discipline in its own ranks, but beyond that was a widespread conviction, in and out of the church, that no ecclesiastical, high in authority, could properly hope to retain his church position and hold a national office.

Apostle Smoot either forgets or defies this sentiment, but he is mistaken if he supposes that the people of Utah are ready to see the power of an apostle and of a United States senator united in one man's control.

The apostolic calling, its duties and privileges are very great; its responsibilities and authority for good or evil are limited only by the ability of the incumbent.

So with the senatorship; it is next to the highest place in the service of the American people; it has to do with affairs of national and international scope, and it demands men of the largest capacity, the widest grasp of public questions.

The idea of uniting two such dissimilar positions is as incongruous as would be the thought of sending a cardinal of the church of Rome to the senate or nominating a Methodist bishop for the vice presidency. Doubtless, there are cardinals and bishops and apostles who would make good senators and vice presidents, but the wise churchman does not impair his value to the church by political campaigning, nor do the citizens of the republic encourage ecclesiastical nominations. It remains for a man of Apostle Smoot's peculiar modesty to suggest that the traditions of a state and a nation be overturned to gratify his desire for office.

That Apostle Smoot has the permission of his ecclesiastical associates and superiors to become a candidate goes without saying. But it may be assumed also that the church authorities take no responsibility for his fate. Even if they assume that ecclesiastical office is no bar to civil office, they will not undertake to show a preference for one candidate as against all others. Apostle Smoot alone will take the brunt of the protest certain to be precipitated by his candidacy.

The man has invited comment on his qualifications for the office—and what are they? He is clean morally, successful in business, pleasant socially. Apart from his church office, he has not been distinguished in any public service. There are hundreds like him in both political parties in this state; hundreds with more brains who would serve the state and nation better, and whose election would bear no taint of suspicion that church and state were combined in one representative.

Concede the impossible, and suppose Smoot were elected and sent to the senate, what would be the attitude of the other members toward him?

Right or wrong, would not the outside world believe the apostle's church and state in Utah?

Could any amount of denial convince Utah's friends in the senate and house that she had kept faith with those who gave her statehood?

The questions answer themselves. While Utah might truthfully maintain her innocence of any breach of faith, the whole country would see in the election of an apostle, a deliberate plan to establish church authority in the civil affairs of the state and nation.

The Herald believes that even Apostle Smoot will become convinced that he has blundered. It believes that the state will be spared the humiliation of defending itself from outside attacks through the six years of a senatorial term. It believes further, that the Republican party will realize the necessity of disclaiming any responsibility for the position in which it is placed. Senator Kearns, who is the real head of the Republican machine, has evidently had his ear to the ground already, as shown by his earnest disclaimer of any alliance with Apostle Smoot.

The Mormon church authorities are not called upon to follow the senator's lead and disavow connection with Smoot's declaration, but if they are asked to advise the Provo apostle, they will serve his interest and their own by suggesting that he abandon either his political ambition or his apostolic office.

So far as the Democracy of Utah is concerned, the issue is plain. The party should denounce Apostle Smoot's ambition to combine ecclesiastical and national offices at every Democratic gathering held in this campaign, whether in city, county, district or state convention.

It could better afford defeat on this issue than win by dishonorable silence. All the precedents of the party in this state are clear on this question and to evade action would be cowardice worthy of defeat.

Every foreboding expressed then has been more than realized in the interval of two years since that editorial was published.

Right or wrong, the outside world was convinced that Apostle Smoot's election meant the consolidation of church and state in Utah.

No amount of denial has sufficed to convince even Utah's friends in the senate and house that this state has kept faith with those who gave her statehood.

The whole country has been convinced that Apostle Smoot's assumption of absolute dictation in Republican party affairs is part of a deliberate plan to establish church authority in the civil affairs of the state and nation.

That is the net result of Apostle Smoot's personal success in politics up to the end of the senate session.

Since then, what has happened? Senator Smoot proposed a comparatively unknown man, one unversed in public affairs, one who could not have been proposed successfully on his merits, as a candidate for governor. Against him were Governor Wells and Secretary of State Hammond, both able, experienced men, commanding the confidence of their opponents as well as of their political allies. The triumph of Senator Smoot, the crushing of his opponents, including the senior senator, the disruption of the Republican party and the withdrawal from it of its most prominent supporters—all these are events too recent to need comment.

Today the state is confronted with a renewal of the old bitterness and strife; it is furnishing evidence daily to its enemies substantiating charges made against it; even Senator Smoot's friends are forced to admit that strife, social antagonisms, commercial loss, face every citizen, whether he be of the Smoot party, of its opponents, or indifferent to the individual factor in the situation.

Senator Smoot's friends defend his course by saying there would be no trouble but for Senator Kearns and his friends. Isn't that begging the question? Wouldn't the same issue have followed Smootism, whether Kearns had been in politics or not? Can't the Smoot faction see that the new party comprises men who have fought Kearns ever since his entry into public life? And can they not wake up to the fact that Smoot represents in his combination of ecclesiastical and civil offices the very essence of the principle against which a fight was waged here for thirty years? Do they not see that Smootism is a reincarnation of the specter which every lover of Utah thought had been laid when Utah came into statehood? Will they not look far enough to see that Smoot himself is giving to his enemies every argument they could want for his undoing before the Burrows committee?

What of the future; what of this campaign so far as the Democracy is concerned? Smootism is an issue of Republican making. He was elected deliberately by the Republican party in the face of warnings as to the result, and in spite of the misgivings which his own partisans felt. Although the senate hearing ought to have been a final and decisive signal of danger, the Republicans of the state have installed Smoot as their leader and pushed Smootism to the front as the test of party loyalty.

The things Smoot represents are factional fighting, party division, disaster for the state and internal troubles which may continue for years if he is again sustained by the people of Utah.

Against him and his supporters is aligned a Democratic ticket, nominated by no faction, representing no suggestion of improper influence, promising peace and efficient government within, and respect and prosperity from without.

As between a Republican organization which has demonstrated its unfitness to govern Utah, and the ticket presented by the Democrats, there can be no question as to which promises the clearest way out of difficulty. And with the Republicans divided as they are, there can be no question but that the Democratic ticket will be elected.

Only one contingency could prevent the success of the Democratic ticket: That would be the intrusion of Smootism into the Democratic ranks as suggested by Chairman Spry of the Republican state committee. If by any possibility Smoot could break into the solid Democratic forces and detach men from their party fealty in a crisis like this, he would precipitate such an uprising as would settle his personal ambition to remain in the senate and relegate him to private life for all time to come.

Smootism in the Republican party has already brought trouble enough; Smootism in the Democracy would mean the final and permanent disruption of national party lines in Utah.

The simple, the wise way out of the tangle which confronts the people of Utah at home and abroad is to elect the Democratic ticket.

THE EDUCATION OF WOMAN.

To the Salt Lake Herald:

The slavonic reformer, Comenius, who flourished in Bohemia in the fifteenth century, was one of the first men to acknowledge that woman's aspirations were as worthy of elevation as were the aims of man, in the field of education. These remarkable words, remarkable because written hundreds of years ago, when woman's welfare was not even thought of, scarcely fell from his pen:

"Why, indeed, should woman be excluded from the study of wisdom, whether in the Latin tongue, or in German translations? For they are equally created in the image of God, equally endowed with an active, recipient spirit. And, even more highly endowed than our own sex. Why, then, should we admit them to the a, b, c, and afterward refuse them access to books?"

"Let no one say how would it be if mechanics, peasants, laboring men, women and maid servants, were learned and initiated into philosophy. I say that we would all have cause to rejoice at it. The imperfections of nature, in those days, where likened into the shortcomings that man, with the aid of a mental perfection, fancied he detected in the intellectual and physical qualities of woman. One of the ancient writers put into the mouth of one of his peripatetic peasants these words:

"That nature's imperfect is doubtful to no man."

The reason is clear—she is only a woman."

"The function of education," says Froese, "is to develop the faculties by leading voluntary activity." Woman, thanks to education, is developing her faculties to such an extent that she is compelled to whip up his activities if he would not surrender his laurels; a case of woman forcing him to a higher plane. He has said the trump cards for centuries, but is fast losing ground now if religion may be placed in the hands of a woman, as in the hands of a man, recently compiled by Dr. De Korosy. The percentage of failures in the Budapest schools, in the fourth grade was 12.2 for boys and 9.2 for girls; in the sixth grade 17 for boys, 21 for girls. Reality? Here is superiority. The normal knowledge has been upset, and woman, in true Japanese fashion, is setting mankind straight as she unloads her stock of qualifications.

Man, jealous of authority, and warped by the thought that it was woman who wrought mankind's inalienable hurt in the garden of Eden, has striven to convince women that it is sinful for her to wish for the elevation of her intellect, willing towards the goal she has found man, as a unit of government, withholding sympathy or protection from her. She has dared, alone, to attack the sacred rights that clogged the wheels of her own well being. She has been called her own emancipator, and challenges all beliefs that tend to belittle her. The printing press, education, her thought, and the other instruments that make for civilization are granting her their aid, and she is routing the hosts claiming for the perpetuation of ancient sophisms. The state inaugurated a system of organized robbery, suffered from women all rights of person, the fruits of her industry, her opportunities of education, the exercise of her own judgment, her own conscience, her own will as may be shown by a perusal of the laws that fostered celibacy, canon law, Marquette, witchcraft, etc.

Occasionally, in the course of history, she has afforded us glimpses of her superiority. Today she preaches the modern gospel of equality between the sexes, while man is inclined to give her allegiance to that medieval fetish that stands for all ideas that refuse to recognize woman as a component part of humanity, as a power whose influence upon civilization is at least the equal of his own. He is tardy in acknowledging that she is as fully capable of working for mankind's advancement as he is himself. Her opinions provoke his smiles. The woman politician, the new woman, her tickets, her curiosities, and parades them about as mirth provokers. Man is only just beginning to realize that woman has a voice, and the well worn stock of intellectualisms that the past has bequeathed to him, and is faltering in the laws that govern his life, and that have reduced her to the rank of inferior in every relation of life when compared with man.

"When reading was first taught women in America," said Dr. Comenius, "they were opposed on the ground that she would forget her father's or husband's name should she learn to read and write. Geography, met with like opposition on the ground of its tendency to make her dissatisfied with home and domestic life. While the records of history show that the first public examination of women in geometry, was raised a cry of disapproval over the whole country."

In the field of literature, women, occasionally, changed their names, making use of a male personality, so her works may gain the same respect that were shown to writings of men.

Those old days are gone; the He-idea is gradually dying out. Woman is contributing towards humanity's spiritual wealth, and the race steps forward.

JOSEPH ROGERS.

52 East First South.

JUDGE PARKER'S COMMENT.

"The governmental expenditure last year mounted up to \$32,000,000, which is not equalled by any year since the civil war, with the exception of the year of the Spanish war. Instead of a surplus in the annual receipts of about \$3,000,000, which the present executive is assuming control, there is now a deficit to be found of \$2,000,000. There is an inevitable result to such extravagance."

Judge Parker's speech to the Democratic editors.

MR. ROOSEVELT'S ORDER.

"By direction of the president, officials will neither discuss nor give out any information regarding the annual estimates until further orders."—Order issued Sept. 9, by President Roosevelt to heads of departments at Washington.

Question of Residence.

To the Salt Lake Herald: Please answer in Sunday's Herald. If a person raised in Salt Lake and left here three or four years ago registered in another state at the time he was voted there and returned to Salt Lake this month, can he vote here this coming election?

SUBSCRIBER.

Salt Lake City, Sept. 15.

Answer—He cannot vote here at the coming election, not having been in the state a sufficient length of time. According to your statement he left the state with the intention of residing, as shown by his registering in another state, thereby losing his residence here and his right to vote.

A Bad Bargain.

"Did Wilkey get away with you on that horse dicker?"

"No, but the horse did the first time I hitched him up."

YOUR DAUGHTER

can entertain her company charmingly during the long winter evenings near at hand if she has one of our

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POLITICAL DRIFT.

That is One View of the Matter.

(Philadelphia Ledger.)

Why should there be so much passion displayed about the story that J. Pierpont Morgan visited the president? We would rather have Mr. Morgan visit our presidents than that our presidents should go to our Morgans.

And He Will Find it Out.

(St. Louis Republic.)

Mr. Roosevelt is running against the constitution. The constitution is unfavorable for him. A president may override the constitution while in office, but a candidate cannot override it in a campaign.

See a Chance to Win.

(New York World.)

George Fred Williams refuses to make speeches this year. No wonder the Massachusetts Democrats are hopeful.

And Elihu is Pretty Wise.

(Birmingham News.)

Root refuses to branch out for the governorship, doubtless fearing a Democratic frost.

And the Flood is Almost Due.

(Atlanta Constitution.)

Judge Parker is safe in the ark of the constitution, but Teddy is finding the big stick a poor life preserver.

It May Be Even Worse.

(Anaconda Standard.)

The Republican elephant sincerely trusts he isn't in for such a disagreeable fall as the Russian bear.

But That Won't Help Him Any.

(Memphis Commercial-Appal.)

The only defense offered for Mr. Roosevelt is that he is a profuse talker and doesn't mean one-tenth of what he says.

Maybe He Fooled the Judge.

(Chicago Journal.)

After reading Secretary Tatt's eulogy, the public is forced to conclude that Mr. Roosevelt is at last tame enough to stand without hitching.

Is a Professional Optimist.

(Baltimore Sun.)

If a beef, pork and mutton famine should be forced, Secretary Shaw doesn't say would tell the workmen not to grieve as long as the venison season is open.

And Poor Theodore is Gagged.

(Denver Republican.)

Henry James, who says race suicide is a good thing, is in this country.

A Tip to the G. O. P.

(Birmingham News.)

Roosevelt will have to get a vote or two outside of Vermont to be elected.

Long May She Wave.

(Boston Herald.)

Arkansas remains Democratic. Vermont is Republican, and the government at Washington still lives.

Ought to See a Good Doctor.

(New York Telegram.)

From his last speech it is feared Mr. Eugene V. Debs has had another rush of cucumber to the head.

Saved His Life.

(Illustrated Bits.)

In China I found no wit, says a traveler recently returned from that country. They had no imagination. They were like children. Old mandarins were called children of large growth, and always outbursts of the Irish. Chinese school teachers do not enlarge the brains of the children with calculus and algebra, but stuff them with Confucian morals. They do their reckoning not with equations, but with wooden balls on wires. Wit is invented, and they cannot think or invent.

One day in Shanghai, when feeling ill, I called on a doctor to me and said, "John, do you have good doctors in China?"

"Good doctors?" he exclaimed. "China has best doctors in the world!"

"Mr. Egan over there," I said, pointing to a house covered with doctor signs, "do you call him a good doctor?"

"Eidon good doctor!" he exclaimed. "He great!" He best doctor in China. He save my life once!"

"You don't say so!" I said. "How was it?"

"Me tell," he said, very confidentially. "Me velly sick. Me call Doctor Han Kou. He give me some medicine. Me get velly velly sick. Then me call Doctor Sam Sing. He give me more medicine. Then me grow worse. Me going to die! Binchy me call Doctor Eidon—an' he no get time, an' no come. He save my life!"

Pointed Paragraphs.

(Chicago News.)

Some profits are not without dishonor in any country.

What is one man's automobile is another man's juggernaut.

The wise man learns something every time the fool blunders.

A few pulls from the black bottle make the whole world akin.

The wind is seldom tempered to suit the short Wall Street lamb.

One can prove anything by statistics except the truth of the statistics.

A wise man doesn't encourage indolence in others by doing their work.

Many a young man marries in haste and repents at his father-in-law's.

If you would forget business cares spend your vacation where mosquitoes abound.

A Kentucky man was recently arrested for having a collection of curiosities. He was the husband of seven wives.

A Bad Bargain.

"Did Wilkey get away with you on that horse dicker?"

"No, but the horse did the first time I hitched him up."

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BROADWAY BOX OVERCOATS, 44 inches long, blacks and greys, in chevrons, silk or serge lined, priced \$15.00 to \$40.00.

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